thorough, consent of the will, the conscience stops not to inquire whether this consent has been caused or no; on the contrary, it instantly declares the action to be highly criminal. Should it be proven that this act of the will has proceeded from an utterly malignant state of the will going before, so far from withdrawing its former sentence, the moral avenger pronounces a farther condemnation upon the prior exhibition now brought under its notice. The admiration which the moral faculty leads us to entertain of any of the holy acts of God's will is not lessened but increased, when we learn that they proceed from a will essentially holy; and the reason is, because now we admire, not merely the single acts brought under our notice, but all the other exhibitions of that holy will that rise before our mind. Nor, when we descend from heaven to earth, and from God to man, do we find the conscience excusing any given criminal action of the human family, when it is discovered that it proceeds from a heart utterly depraved. On the contrary, we find the conscience now going forth upon this farther fact brought under its notice, and pronouncing a heavier condemnation upon it than even upon the other.

In holding by these great truths, we would cut a clear way through this perplexing subject, and thus cast off on either side difficulties which it would require a volume to discuss in detail. Our limits admit of our considering only one objection—that derived from the law of cause and effect, being in the human mind a divine[7] appointed law.

The discovery of this very obvious circumstance has led hasty and superficial thinkers to draw very erroneous conclusions. They feel as if they were driven to one or other of two horns of the dilemma;—to suppose, with Lord Kames, that man cannot properly be responsible ; or, when conscience opposes this manifest heresy against our nature, to draw back, and

maintain that the law of cause and effect has, and can have, no place in the human mind. We take neither alternative. We are shut up by observation, arid the primary laws of our intellectual being, to believe that the law of causality prevails among the voluntary acts of mankind, as it does everywhere else; but we deny that this law interferes with our moral responsibility ; and if the law itself does not free us from moral obligations, it is clear that the circumstance that God hath appointed it cannot be regarded as